M2302
Saturday, September 22, 1973
Barn & Westtown
Lunch & Group IV
and
Sunday, September 23, 1973
Barn
Lunch

Saturday, Barn Lunch

Mr. Nyland: What could be a good task for people who have a birthday; particularly when you are right on the cusp, huh? Entering Libra—the book of their life; and Virgo—the beginning of everything.

You know, the best ... the best way to look at oneself is to try to become positive the whole day. Every time when you breathe and when you think and about when negativity is liable to come in and probably desires of coming in, that you then say to yourself, "What a beautiful day!" If you came from Oklahoma you would say, "Such a beautiful morning!" [laughter]. Or "Praise God I am alive" or "Thank the world, thank Infinity"—whatever it is, I am healthy, I can do this, I can do that. There are other people around, I don't have to shut up my mouth all the time, I don't have to live in silence. Unfortunately there may not be much sunshine, "*But*," you say, "how wonderful it will be tomorrow."

Anything you can do to become positive and to take away or to negate your negativity. Look at yourself as a melting pot in which there is energy which can go in many different directions. And many times there is absolutely no director at all. It just goes haphazardly. You leave it the way it seems sometimes to be the easiest, and you accept whatever happens to come and you are, uh, a ship without any kind of a rudder; not even those side boards that they used to have when you are tacking against the wind—you know, an old sailboat—even that is gone.

We are completely unequipped, and it looks as if in an unconscious state all possibilities of Consciousness have disappeared. They were there when we were a little younger, and thank

God we at least got started sometimes on the right road. But when I said afterwards that 'damned mind' that comes in and wishes to explain, it simply takes away everything that is of an emotional kind, or pushes it in the background, or allows it only at certain times to come out. And when it does come out the mind becomes, every once in a while, too critical about it, or you hear yourself say, "Well, that's not right, that's not *comme il faut*"—that is not polite, that is not *bon ton*, that is not the way we ought to—and the damned civilization and the way you have been taught simply interferes with an ordinary, simple expression of yourself.

And so when you want to become positive, you start again with your emotional state and you make statements for yourself which are at least sound enough and also can be loud enough to be heard by yourself. That is the beautiful thing about emotions. Emotions can make your body vibrate. Your voice can help a great deal in becoming emotional, to make your chest, your solar plexus—really the upper part of your body—vibrate as if in your chest there is a sounding board; and you know it when you strike, as it were, the 'lower' notes—the base notes—how they start to affect you within yourself, that then there is something that you *know* is in existence.

It is much easier to find out what happens when you are emotional instead of—or comparing it with—a state when you become a little intellectual. Because the intellect in the brain, the skull is too thick and there is no particular way of vibrating that comes through. The question about the thinness above the temple is an interesting place for the brain. Because it is very thin, as you know. It's as thin as that what is on top which was, when you were a little child, very, very tender and which ... it's very dangerous to get hold of it there. After you grow up that hardens, but above the temples that remains very thin, and you can feel it—you can kill a person there quite easily—and that happens to be the place where this new something starts to function.

And perhaps it is not only an intellectual little bit of a factory that is dependent on the mental matter, or the mental equipment. I always have a feeling that that what starts to vibrate above the temples is something very much belonging to my emotional state. I have no way of knowing if it is connected to the thalamus or not. I do not know, even, if the pineal gland, when it starts to function—or the pituitary, actually—that that what is exuded by such glands will reach the temples. I don't know. I don't really care very much. I'm too pragmatic about what I can find out about my own self, and when I, in my own state discover that there is something that is functioning and it is like a rate of vibration—even if it is in my body imitating that what would

be a vibrational rate—then I look for other things, also of my body, trying to express that what is the state of an emotional feeling, and this time in a very definite way of positivity.

I find it in my feet. It is sometimes the way I walk. When one says I walk with 'springy' feet, what does it mean. Every time there are two things when you are in that kind of an activity: One is, you lift yourself up with your head in the direction where you wish to go; in the other you go in the direction of the Earth pushing it away from you. That is your vibration rate of the feet when you are affected and you walk, as it were, we say sometimes 'on air'; and if you want it you can say I want to walk 'on impressions,' which is a higher state of Being for a person. And you must allow it ... but you must bring it about. Because you have to say it; otherwise the energy which is available in yourself will go in any direction, wherever it wishes, and it will go in the line of least resistance, where there is no obstruction.

You have to learn how to put here-and-there little gates in the directions ... or indicating the directions where you want this kind of ... not 'nervous' but sympathetic-nervous energy to flow. Look at your body as having within it something else besides just your blood. There is, of course, a nerve node system. There is something of a connection between these little nodes over the totality of the body, with that what should become the center point within your heart. For the time being, it's connected with your solar plexus. If you a study a little bit of that kind of a wisdom of the body, you will find out that there is ... are definite systems already, which you know very little about and which should be engaged for the purpose of changing your negativity into a positivity. Positivity in your mind is the outlook of yourself by means of your mind in expectancy; of that what you wish to see in the future as a possibility, something that you hope for that can take place and is not there as yet.

To change all the time the system we have in an unconscious state; of just being dependent on the expressions of the body and the feeling in any way it has been ... become so used to that it has become mechanical, an introduction of a different kind of a way of expressing life of yourself. That is what I hope, you see. That... And I say that kind of a task on a birthday, that's exactly what you wish; because then you look forward to what might come during that coming year. And you base it, of course, on what you are and you know what you are more or less and you can study that and you can become more and more acquainted with yourself, but you should have such a wish for wanting to live, for really wanting to express that what you really feel; and leave the burden which can be on your shoulders, and never mind you having to walk, and never

mind you have to meet so-and-so and the different conditions which come up in your mind and which make you worry.

All the time you want to change. Whenever you catch yourself in that kind of a state of negativity, that you say to it, "No, I don't want it; not now; tomorrow I will play with you, but today it's my birthday." Everything is beautiful today. Even if *you* don't see it I see it, I see it all around me. I see it ahead of me, but when I turn around I see it's also back of me. When I look sideways I say, "Oh, is that wonderful."

You understand what I mean when I say "Wake Up"? Because that's what it is. It is that you become Awake to the possibilities of yourself, that you realize that there are potentialities which ought to be developed. That's the question of being Awake when you Wake Up to a new kind of a world, a world of new possibilities, a world of new associations, a world which has in it much more force; expecting then to be able to use that kind of a force and energy and to regulate your ordinary energy in such a way that you divide it up; that you will say, "So much can go for negativity, so much can go to my feet."

All I have to do is to make sure that I keep on walking. I also want to make sure that my hands become dexterous. I also will send a little bit to my brain so that I know I won't fall into a ditch. But then there is a tremendous quantity in the torso of my body. That's where my heart is, and all the surrounding of my heart. It's above sex. It is above that what usually is spent in a certain way. I want to spend something that belongs to an emotional character of myself. I say sometimes, then, the beginning of my Kesdjanian body is within my chest, and I want to Wake it up when I say, "*Here!* I Am." And the emphasis is on the "Am"ness, which is the "m" for yourself. That's your *memento mori*. That is the question of your human Being, your humaneness.

When you can see that, you become a different kind of a person. Because you are *for yourself* different, and you exude it. And you meet others and they will ask you, "What is it that makes you tick today."

You say, "It's my birthday, don't you see it?"

They say, "Yes, there something that is different. Let me see. Ah, there is a halo around your head, there is something that comes out of your eyes, and there is something that when I saw you walk."

It meant you had freedom. Because the springy feet goes to the country of freedom. That's

why you are excited. That's why, when you move your head towards it and you swing your arms, you know where you are going.

Leave the world many times on a day like that; it will continue by itself; it doesn't always need your unconscious help. There are enough people to take care of the Moon, to take care even of Anulios, to take care of Organic Kingdom. Leave it to them, it's none of your business. Whatever is ordained for them, whatever their karma is, you can be sympathetic, you can be helpful, you can sit down sometimes with them and you can have tears in your eyes and you can sympathize. It is all right, but not all the time and definitely not on a birthday, and definitely not on a day like this as the day goes on, the end of the week.

And what are you going to do tomorrow for a new week? Entering into Libra. Yes, that's right—more in balance, you know—that is what Libra really means. We are going into the southern atmosphere ... southern hemisphere with the Sun. We are through with the summer. We have had the highest point, we are now going into the darker ... darker ages again; a little bit of the middle ages; a little bit of the understanding of your life as it is unconscious, which is darkness for which you have to have hope that every once in a while you must continue to Work even if you don't see any results.

You must have a knowledge for yourself that your Awareness is registered within you, that you know it exists. That is why I say sometimes ... I talk about the little temples vibrating, that what takes place in your chest. And I hope you won't forget it this afternoon. I hope you will be contagious. I hope there will be such overflowing of something that you really cannot contain within yourself; that you walk up straight and you see ... and see others and then help them—how will I say—'admonish' them: That you recognize them, you see them as life; you see them, not brothers and sisters ... just ordinary human beings but *aliveness*, so that this Barn can start to vibrate.

Wouldn't it be beautiful?

Drink to Gurdjieff.

Saturday Night, Westtown

Mr. Nyland: So, we talk ... we talk some more. We talk every once in a while about certain subjects or concepts, and if I know what you are thinking about during the week or what is in your mind when you have little bits of meetings with small Groups, let me know. Maybe there

are some tapes, but it is always a little easier if one can hear it.

Of course I have a feeling that we are gradually getting a little closer in wanting to discuss different things—so that there is something of the mind and something of your heart that wants to have a communication. All of that is to the good, but you must not forget that there has to be a basis. Your feeling is not strong enough. You are sometimes emotional and sometimes a little hysterical and sometimes sentimental, you do not know when to regulate it. You do not know at what times it is good to have an intensity, and at other times when you shouldn't. Of course, you have to learn that. You have to learn it, exactly the same way as when you learn to walk you don't always run, you don't always go slow. There is a definite reason to reach something in a hurry, and at times you can take your time.

There has to be deliberation in the use of your voice. You have to say certain things in a certain way, in accordance with what you think you want to produce or what you want to accomplish. You must have a very definite reason for wanting to speak. You must not mumble too much, than only to yourself a little bit to keep your mouth going. But not in any other way—that you do it quite uselessly. Many times we talk about postures and about muscles and the different ways your muscles are not at all arranging themselves sufficiently, and they are too tight and too tense.

All of that, of course, is physical. We are familiar with it. We do it sometimes by chance, sometimes we do it intentionally, sometimes you forget doing it. But, at least it's a language that you can understand. Emotionally, you don't understand it at all. You don't handle it. It comes out at the wrong time; then you cannot control it, you're sorry, next time nothing comes out, you're afraid, you don't know when to speak really in a certain way. You are much too much afraid of other people thinking that you are a little funny or strange, and in reality it could be just the right kind of a thing: That you would say something at the right moment in the right way.

You have to study that. I mean by that, simply you have to attempt every time a little differently changing yourself; not always being the same person, the same way as you are not always the same kind of a walking person. Even if you do have habits, we are now talking about the possibility of your three senses ... the three centers actually being in operation in relation to each other; and that of course you use the intake—that is, your sense organs—for that purpose of receiving energy.

But, you have energy available for your physical body, for your emotion, and for your

intellect. Emotionally, I say it is very difficult; because there is not that kind of a language; than only through your body, and even that is not always useful, and it's not always under your command. You try to command your mind ... your feeling with your mind. That's where you make a mistake. Your mind is only capable of formulation of words; to express certain things, concepts in a logical way; to be able to say what you want to say, which then already has a certain connotation or a certain value or a certain relationship to other words which follow. And the building up of a logical sequence of a thought and coming to a conclusion—being very clear about it—of course that's the function of the mind, and in that way the mind is very good. It can read, it can even skip pages. It can read from one side of the page to the center and from the other side also to the center, you can learn how to read fast. The mind is quite capable of adaptation. You take on, many times, tonations of someone else because your mind—your organ, your ear—is hearing it, and you try to imitate. And all of this is very useful, but then the mind starts to think that it can control, to some extent, your feelings. I say the mind makes a 'mistake.' But, it cannot be helped. Because the feelings are really quite poor; they don't know how to talk; they don't know what to do, even, with the body.

How will one learn to have a feeling exist by itself. How can you truly feel, and not wish to express it in the usual way. I think Gurdjieff tells about that. Because Gurdjieff is not particularly interested in the simple expressions of joy or playfulness. Sometimes it has been compared to that, it isn't at all. Gurdjieff was a very good man in this sense—that he saw humor and could actually express it at times—but he was not playing with things; except when he wanted a rest; that is, arresting that what was a logical sequence of thought and wanting to give that—in the mind and in the feeling—a certain rest, then he would introduce, I've said that before, a saying of Mullah Nassr Eddin to get you 'down on your feet,' not any longer in your mind or in your feeling. And then having recovered a little bit from the... The quietness—you know, you determine an 'armistice' as it were within your mind and your feeling—for the time being there is peace, there is no fighting and there is no activity. And that I mean, is when I say it—then you come 'down into your feet': And Mullah Nassr Eddin helps you by becoming very commonsensical and humorous and at times a little unbelievable; as if it doesn't belong at all—and probably it doesn't, it is disturbing—but at least it brings you to your senses.

This is the way one treats one's feeling. At a certain time you stop expressing it so that you, then, see what energy there is available and you see in what form it has been given, what

form it has taken. You wait: At a certain time when you are engaged emotionally. Because that is important. Not just a little feeling. It has to have enough intensity that it has something to say, and it wants to say it by means of your posture, your physical expression, your words, your particular tonation, the expression on your face. Whatever it may be ...it may be expressed in the way you walk, whatever the form is that it takes—unfortunately, most of it through the physical body—but at least it is there, and you stop it at a certain time. At that time you stop of course the manifestation, but that what is emotional in you continues to exist, because that's the energy.

If you stop the expression of your anger, there is still anger. If you keep on saying, "I hate, I hate" and then stop it, you still hate, and you know it is within you—in your solar plexus, in your heart, in the 'torso' of your body, as I said at lunch. And it is important that you see that one part of you, as personality, stops; the other continues, and then you have a chance to see what actually is an emotional energy. You say the word 'God' in a certain way, in prayer. Instead of saying "Oh my God!" you say, "Oh, my!" and you don't say "God" but then there is in your heart something that continues to exist and wishes to say it. It is not to be said, it's only then to be felt.

Do not always wish to express your feelings or your emotions in words. Do not think it is necessary to explain yourself that way to other people, or even that it is necessary to write it down in a book—in your diary or perhaps in a book that you are writing for publication. Sometimes it's quite deleterious to try to put certain things like that in a word form or in something that you want to combine in such a way that, when someone else is reading it that he will get the same kind of a feeling that he will also then start to feel. It's very seldom it will happen. It is, of course, different when you *hear* a speaker; when a person can stop at a certain time and let it, as it were, let the voice 'run out' ... because the rates of vibrations are very sensitively felt. At such a time you come to a certain let's call it a 'pitch,' this same pitch is reached when you stop the expression and continue with the energy which you have, by letting it be.

This is the difficulty: As soon as you stop talking, you think that you ought to do away with the feeling. Try to continue to be angry when you don't express it any more with words, or when you don't want to explain it to someone. You can get started by saying it, or repeating what you have felt—anything that has made you suffer, anything that was wrong with conditions or with other people which affected you. It is legitimate to be affected. Because it's *very* necessary that

that emotional center starts to function. It has a whole life ahead of it and there is just a little bit of an embryo at the present time; and that is why I say it's important to feed it, because ultimately it will give you the balance and it will help you to overbridge that what is the road to your Soul.

Try to imagine, for a little while, a conglomeration of all your planets which are in a certain state, affecting each other. They are away from the Earth, they are between the Earth and the Sun. One wants to go from the Earth through the planets to the Sun. The planets are all your feelings and emotions. They are in a very small section of our ordinary scale ... our Octave. The distance between 'Mi' and 'Sol' is devoted to the planets. That is the 'Fa'-state. All planets are there. The smaller ones, those close to the Sun ... in between the Earth and the Sun, those on the other side—those as you know we call the three spiritual planets Neptune, Pluto ... and what is the third one? I forget always. [response: Uranus.] Huh? [response: Uranus.] Uranus; yes, all three like a triad—they form, for oneself in that conglomeration of planets, a certain situation which gets closer and closer to the Sun itself. The Sun is 'Sol' in that tonal scale, and you must see these planets constantly wishing to be expressed. And, you must allow them to be expressed. You must see yourself as constantly wishing to express feelings. The emotions are more like Uranus and Neptune and Pluto, Pluto becomes even a little bit more pronounced intellectually as a Soul in description. They are close to 'Sol'—which is, in that Octave, already the Sun—it is a Sun which starts to shine on the development of Kesdjan, encouraging that Kesdjanian development of the second triad to become real; so that then the energies as accumulated in this ... the Kesdjanian body as accumulated in the totality of the capacity of feeling and emotional states, that what engages you because of then both quantity and quality are present, are able then, because of such quantity, to leave your body alone; and not needing any longer a form of expression through the body, it will have found, in its Inspirational quality, the language which belongs to the feeling.

The more one can emphasize this desire on the part of feeling by tinting it in the direction of a spiritual development, the closer one comes to the language which belongs to an emotion. It is not words. It is not the feeling as we know it. It is intuition perhaps ... although we want to define that: It is that what is, without saying what it is. It is the existence, I talk many times, about 'awe'; about being blessed by something without feeling any negativity in the blessing; that what does not know a negative; that what is positive; that what is the level of one's Being in

which the three centers already have partly merged; that what is felt in the presence of God; that is what indicated ... is indicated in the presence of the beauty and grandeur of Mother Nature. Without touching you in the wrong way ... wishing it to evoke in you a *natural* something, it will produce in you, because of this 'Fa'-state in which the planets are, a condition belonging to the second triad, not the first one.

Now, at a certain time you stop the expression of your feeling, the planets in the 'Fa'-state continue to turn around and churn. The more there are, the better it is. The more your feelings in ordinary life become mixed, the better it is for you. The more you do not know what to do, the more you are flexible, the more there is energy. Don't think it is necessary to come to conclusions of an emotional kind almost immediately. Live for a long time with being able to ... *not* to define them; to really live with them without expressing them; than only at certain times in the recollection of that what you have gone through by the use of a few words to say it to start it going, and then to stop. And then you see this 'Fa' ... this almost chaotic state of 'Fa' but completely active and alive and very much Aware, the closer it comes to the possibility of going over to 'Sol'.

I use simply these little symbols to indicate, perhaps a little clearer, of what is meant. We don't have to talk about it intellectually, or even describing it. Sometimes when one sits together and one does not talk, sometimes that kind of silence can produce among the few people who happen to be together and not afraid of not talking, a certain state of well-being in an emotional sense. I think it's very useful to see if you could experience such things with a few friends. When you work physically and things are going fairly well and intelligently, there is no use for talking, and you maintain a silence with two or three people who know what they are doing and are intent on doing it; and do not make too many mistakes and handle a two-by-four and use a hammer correctly and pick up the right kind of a nail and know exactly how to put it where, and to hit it without talking, don't even mumble—not to yourself.

When you don't talk, the energy will go into the wish of doing what you are doing *right*. I talk about that many times: That in order to overcome negativity, you start doing certain things in which the three centers become engaged. The intelligence has to there, the activity and dexterity have to be there with your body, but the wish has to be there very much. Because the wish is the only way by which there is produced a certain cementing between that what is mind and what is your body. The distance between your body and your mind is usually: That a word

is given and that there is an order sent to your body, and then the body starts to take over in its own sub-intellectual way, and the relationship between the mind and the body is gone. And that is wrong from the standpoint of unity. But the more you are engaged with your feeling in that what you wish to do and wish to do it right, the more your mind and your physical body will work together; and all the feeling will do, is to supply the energy for the continuation of that activity. Many times I compare it, then, with a little triangle, something that starts to function from mind to body to feeling, again to mind to body to feeling.

In the feeling there are three divisions. One is a little bit more mental... There are subcenters, they are used for contact with the other bodies. There is an emotional-emotional—*par excellence* emotional—there is an emotional-physical, and there is an emotional-mental. I'm now talking about the emotional-mental. That has to do when the wish wishes to become real; then I think of the possibility of Work and I wish to create an 'I' which in description becomes a little mental or intellectual, but with the wish it's still belonging to your real emotional center. And again, a more ... more and more that is emotional, more and more such a center is dependent on the Will of God or the Grace of the Lord, the better it will be for the creation of an 'I' in the *name* of God.

Because, we live with our life in the name of something else which is higher than we are. We have a definite realization of the necessity of understanding one's own life on Earth as being transitory ... or at least it is, at certain times, quite indicative of belonging to something else besides just a personality. The depths of one's feeling, as I've said before: That what is feeling you cannot express; in which you are in a state of awe or intense gratitude, or that what is impossible for you even to wish to understand for fear that any kind of a desire to express it in words would do harm to it. The beautiful things I have mentioned, once in a while, of the wings of a butterfly. That what is on the butterfly as pattern, is really its feeling. It is its life. It is an emotional state when the butterfly wants to become a cocoon, it is ordinary when it just flies around. When a Man touches it he disturbs the emotional state, it will never be corrected again. It will, of course, die when the cocoon is made and then there is another cycle of life, so it is not of that kind of a permanent value.

When one wishes to stay in a state of awe, you express it by means of a sigh in order not to make it too difficult to stop talking. But the sigh means that there is a little bit of something that you wish to express, you cannot express it, and then you stop. Sometimes breathing helps. I

mentioned that. It can be used in these kind of, call them ‘exercises’ or ‘attitudes’—although you have to understand a little bit more about *how*, otherwise too much attention is paid to the breathing itself. But it is helpful: With a sigh, exhaling, letting it go and then letting your emotions continue to exist.

Again I say, *don’t* make an emotion dependent on the word which is used for describing it. Out of that you gradually will be able to find separation between an emotional state and the expression through your body. Gradually you will see that such a center can then start to develop independently, that for that reason you must recognize that the body is a little bit lost. I’ve explained it: That then your feeling can continue only when the Sensing is also produced.

I will tell you, now, an exercise. We know the Sensing exercise: The relaxation first, then the Sensing of your right arm, and when that is finished—when you are sure it is all you can do and whatever time may be consumed in doing it—you Sense your right leg. It is at that time ... at such times in Sensing when that what is being Sensed is really the one thing that exists, almost I would say at the ‘expense’ of the other, and if one wants to be more unified in wishing to Sense well, one says, “Lord, have mercy.”

But so, now *that* is Sensing but one must remember *why* one wants to learn Sensing, and so one combines another exercise with this.

[Buzzer goes off] Maybe I’ll tell you after. Yes.

side 2 It is better that we take this side of the tape. Because I don’t want to be disturbed, now, in the explanation of this added, additional exercise: In order to make that what has been started as a Sensing, to make it complete; and giving the reasons why a Sensing exercise must belong to the body itself, understanding that one has taken away *from* the body the expression which always was, as an emotional something existing, used for the existence—or by the existence—of the body itself to complete the feeling; but when a feeling wishes to become emotional it has to learn the language of its own, and there has to be gradually the separation between those two centers, difficult as it is, and in that particular condition the body needs this Sensing exercise to give it its own intelligence of existing.

Sensing is not as yet Work, until one makes it Work. That is, when the head tells the body that certain parts have to be Sensed, energy is sent from the head to that part of the body, that part of the body takes it in and reflects it back to the head. That is a process as if there is like a searchlight played from the head onto, let’s say, the arm; and it then can take in different parts of

the arm, and constantly reflecting that what was the attention given to the arm, to be turned back to the head itself. And when that part of the Sensing exercise for one part is finished, then there is a relationship, almost a certain equality or equilibrium between the head and the part which has been Sensed.

One dedicates that by "Lord, have mercy" for the purpose of seeing that the totality of this kind of exercise is for the reason of wishing to become a Man, and for that it is necessary that there is a separate development possible for the emotional center, and not longer having to depend on the physical. But when the physical is satisfied, one has to remember that that what is emotional *still* belongs to the body and it has to be 're-cemented' sometimes I call it; and so the exercise continues, this time it is necessary to establish a relationship between the heart of a Man and different parts of his body. So that when he then is Sensing his right leg, simultaneously he wants to *feel* his right arm.

It is in that kind of a sequence; that then there is a relationship between heart and the right arm, and the Sensing continues with the head and the right leg. It is very difficult; because you set certain things in motion which have to be done parallel without being mixed, and we do, all the time in unconsciousness, mix feelings with sensing. Even in our language—or even *more* in our language, talking about the condition of the body—we say it 'feels' this and that. We should say it 'senses,' but of course in unconsciousness there is no intellectual little bit of subcenter that's a physical center.

And so, one starts this exercise by the introduction, while the Sensing goes on, to begin feeling. And so, when the Sensing of the right leg is finished and the feeling of the right arm has come also to a conclusion, one starts to Sense the left leg and starts to feel the right leg. Try to visualize this. The relation is between your head and your left leg, and at the same time between your heart and your right leg; and again one says "Lord, have mercy," and this time it applies to both: Your wish for having a separation between the physical body; and the possibility, which is still potential, for the development of Kesdjanian. You ask God to help you in that particular instance; because you know you cannot do it; you will have to admit the difficulty, at the same time you have to try in showing that your wish is in the right place. After that you Sense your left arm, you feel your left leg; again you say "Lord, have mercy."

You do this patiently. You take your time. You do it as well as you can. You do it undisturbed. You do it seriously. You do it with intention because you want to accomplish

something of a different kind of nature—something that belongs to a level of Consciousness—and for that reason you engage your Conscience to see that you pay attention. It is still attention from your head to your left arm, it is a concentrated intuition between your heart and your left leg. And then having finished with your left arm, you continue and end the exercise by feeling your left arm—the relation between your left arm and your heart. Again, for that last one ... that little section, you say "Lord, have mercy" very quietly.

You finish with that. You sit quiet. You want to make sure that the energies which have been given to you and which have been located in different parts of the body are now being distributed in the best way as possible, so that all parts of the body can profit by that kind of energy. There is energy that has been given and has been received by means of attention through Sensing, there is energy which has been given from the Lord to your heart, to the parts of your body which have been felt. Now you say "I," and you say "Am." You say "I" thinking of God, you say "Am" thinking of yourself. This is where the process of thinking comes in. That is the third center which, then, has to think very Impartially about God and Impartially about yourself; so that the thought goes over in an Awareness, and one uses this time breathing.

The inhalation always means, I receive. That is why it's always "I". That is why it's always linked up with that what is Above, and can be made available by being sufficiently empty and desirous. And when one says "I," after the inhalation the assumption is that during that process you have received all you can contain and all that is good for you meted out in accordance with your capacity, and so you are ready to exhale. Exhale means I do not need anymore what I have taken in, because I have extracted from it what is now mine and what was meant for me. This process of exhalation uses at that time the energy which has been taken in, in inhalation, for the distribution over the totality of your body. All the energies in the right arm, in the right leg, in the left leg, and in the left arm, that energy is distributed while you exhale; and many times you will feel, and you also can Sense, that what has been given is distributed for the benefit of the totality of yourself.

Do this "I Am" three times. Again, quietly. No fuss. No impatience. No desire of determining what ought to be. Just Awareness of yourself sitting and doing that exercise and expecting that what is right for you, to be given by the Lord for your benefit.

After the third "I Am," be very quiet for about half a minute. The adjustment has been made and you are back again in your ordinary unconsciousness; but you have with you energy of

a different kind, and your responsibility in your life starts when you realize that that what has been given will have to be ... you have to become responsible for. I would advise you, when you finish *this* exercise, that you make many attempts to Wake Up.

I hope you can use this. Try to remember it correctly. Don't interpret it. If you don't remember, ask again. Because this is a kind of an exercise that cannot be monkeyed with. It belongs to a certain level. That's why I want to tell it to you. Because, as you know, I've made up my mind to give as much as I feel ought to be given. As it were it's my 'gift' to you before my birthday, and I hope that you can profit by it.

So, drink to Gurdjieff—after all, it came from him.

And so, a good day tomorrow. Good night.

Sunday, Barn Lunch

Mr. Nyland: Well, did any questions come up between last night and now? Questions for yourself regarding Work? I said a few things last night which I hope will be useful to you, but it does not mean that you will be able to do it, or to do it right. It will take a long time, I must assure you. And before you can find differences between a Sensing ... or a result of that kind of attention as sent from a head and that which is feeling which comes from a different place—and particularly when the feeling has been so dependent on the expression through a body—it will take you a long time to find out what is really meant. But, be patient. It's interesting to discover little bits here and there, and it will give you encouragement; then you will want to continue and go on, and in general it will give you a much better impression of what you really are.

The difficulty for us is, that we perhaps die too soon; that we don't know enough about ourselves; that we don't prepare, in any sense of the word, for dying. So that we remain unconscious for such a long time in our life, that when we do die and there is other ... in other respects there are certain responsibilities which will be laid upon one, one finds oneself so completely green, and perhaps even you regret that you have not used your time when there was a chance on Earth.

It does not mean that the chances on Earth are very obvious, or even very agreeable. I think we all have a hell of a time when we want to become serious. And simply to say that it is fairly easy if you just could accept yourself and in whatever way you happen to be manifesting that everything goes and it is quite all right; of course that is true for an unconscious state

because it does happen that way without any particular remark on the part of yourself, but when you start to consider it and you become really attentive to yourself and you have an idea of what you really want to become—and also of the total structure of the universe and the manifestations of life, and thoughts that you happen to think about which, of course are important, including the makeup of a human being when he happens to be on Earth and has to manifest—and more and more trying to find out what is really the motivation of yourself, that you start to touch concepts like Chief Feature, things that are necessarily understood also in time and only by constant effort on the part of yourself. And that of course you must begin in such an instance to look at all the different manifestations of your body and also, when the body expresses that what you feel and what you think also the different thought processes ... the way you think, the way you feel—that is, the mechanism of the actual feeling center and the intellectual center—but you will not get very far, than only making statements about your behavior which seem to be related, and you have to go further down, towards the essence ... essential Being from which the different manifestations start.

In that particular region there are, of course, less different forms, less differentiation, more possibility of similarity, and you keep on digging and digging into this deeper life. But, you see, the difficulty is, I compare it sometimes to digging into sand and the sand doesn't hold ... and you try to dig a hole in it and the sand from the top, even when you throw it up far enough, starts to fill in what you are trying to dig out. That is the condition in which we are. We try to look at ourselves being unconsciously manifesting, trying to dig down to an inner life of an essential Being. Of course not daring to touch that what is essentially essence because it hurts, but in any event, on that particular way of digging deep for a treasure—to find out the reality of yourself—constantly your unconscious efforts start to interfere. Because they happen to be there and they still are interested in you digging, and sometimes your mind will want to know why you are digging, and your feeling does not always agree with you when you are digging and spending your time in some kind of, from the standpoint sometimes from ordinary feeling it is called 'nonsense.'

Why should you actually find out what you are in reality, when you have your life to live on this Earth. And of course then you come back: How is my life, is it really something to write home about? Is it so beautiful? Is it something that gives me wisdom day after day? Is there something, in any kind of a relationship I have, that gives me a desire to wish to continue with it?

Is it satisfying; so that when I get married and then live and get married a little more and a little more and live and keep on living that—sometimes divorce, sometime don't, sometimes having children—but in any event having to face my life in a succession of years? Do I celebrate when I have a wedding anniversary, and how do I look, then, to the next year? Do I celebrate when I have a birthday, full of expectancy of a new kind of life?

I say 'digging,' because it is difficult. It is not just given. Because it is not a question of *laissez faire*, *laissez aller*. It is something that is much more important for me when I become interested and responsible, and I don't leave it to God anymore—although in my infancy I was perfectly willing to leave everything to Father in Heaven.

When I start to become a little bit grown up and I see these things—I see relationships, I see tendencies, I see what I have been doing—I start to criticize myself, I criticize others, I criticize conditions. I do not understand why they do happen. I see them happen, I don't understand when they happen to me when something happens in *my* neighborhood that should not have been happening for ... as far as *my* reasoning is concerned.

You see, it is the difficulty, the same way as finding your Chief Feature. You have to find, ultimately, the motivation, the *real* motivation of wishing to Work, the *real* wish of considering yourself just a little instrument happening to be on this Earth and an understanding of that what is, for oneself, unconscious as a body with different organs and a development of that what could become, and then will give you, different realizations of different ways of life, even.

If you want to express it that way, it's quite all right. Because there are now, as you know, a few of such philosophies talking about different realities. Of course they exist, there never has been any question about it. Because life exists in a variety of different forms. I only happen to live on Earth and I can imagine a few other forms, but as long as I don't know how to reach it, it is of no help to me. I cannot build a Grand Canyon. I can stand in front of it and admire it, but it is not my structure and it does not belong to me; and I stand there and I am in awe, I am affected, and I realize that somehow or other it has been built by something, but I am not the architect.

I see in my mind's eye what a Man ought to be. A Conscious and Conscientious Man, a wish for constant equilibrium, a wish for knowledge which is sufficient in the form of certain words to be used for a different, definite purpose where it is efficient, successful, belonging—I see all that within myself as a wish. And I sit in front of a fireplace, I see the flames go up, I see the smoke, I see how wood starts to be devoured, I see that I have to keep on putting some more

wood on the fire; I am very familiar with the process of a natural existence, and in the meantime I wish I could see that this fire could go up vertically because that is where it actually goes. So I say maybe I can surround it maybe with a screen, maybe I can prevent too much heat from coming and going to the outside, all I wish is for that to go up through the chimney, up further into the sky, up vertically to Heaven; so that all the heat of my effort can go up with such a wish that then, in a concentrated form I will have to admit, although it is difficult, that my aim is to try to get away from this Earth as fast as I possibly can.

And then I see this fire, and it dies out. Because even if there is a little screen, I cannot protect it enough. It has to be fed with air coming from the outside at the bottom of this fire and being used for the consumption of wood and burning and creating a fire and creating heat, and then I see myself, where I belong. I am a creature of this Earth, I am not as yet living in the sky. I am not as yet living in all kind of potentialities and different kind of realizations, different actualities, different fantasies. I am still here with my feet, and I still have a task and I still keep on breathing ... and I see only this one reality for sure because I can put my feet on it, and although I sit in front of the fire and would like to go up with smoke—away from this hearth of mine—I wished I could, but I am prevented. Because my imagination will not grow me wings; and I can read about lovely Heaven and God in all His love for Mankind and me believing I am a child ... and I get up, and there I stand: I can get a little heat from the fireplace—I can stand in front, I can heat my back—and then I say, "What is there to be done, maybe I should go out to the barn and milk some cows."

That's my daily task. That is where the air which is necessary for the maintenance of a fire has to come from. That is what has to sustain me. That belongs to my greatest common denominator of life. That belongs to all relationships I have. That belongs to that what I am. And I manifest in any way that I can see myself being a result of such thoughts and such feelings, and wishing to create certain other things also in imagination; but wishing to create it for a very definite purpose: To hold me by the hand and to tell me, "Come with me, I will lead you up to Heaven; but you must understand that I am now down here with you in reincarnation of *your* particular reality, and now I tell you words which you can understand in such a way that they are commonplace for you, that you can apply them."

That it is not just a description of how a Heaven looks or how, you might say, such a spirit claims that he lives. I don't care very much for Seth—in the description of how he is with his

spiritual beings. I am very much interested in finding out what I have to do when I am asleep, when I wake up, when I have differences of opinion to deal with. When I can lose my temper, when there is something that I absolutely will deny in the face of someone else, at the same time *where* is my honesty.

Those are the problems *all* of us face. That is why for me Gurdjieff is a man who understood life, who did come. Wherever he got his information—perhaps also through Tibetan mediums—I don't care where he got it. When it finally reaches me it strikes a note, it hits me in the right way. It takes all the different scientific endeavors and the philosophies and the kind of religions that I have dabbled in a little bit, and it puts a certain uniformity among all of it. It makes it clear that there is a totality of life existing in different forms; of which I know one because I am familiar with it, and wish to go to the next. That's about all that I can say. In the face, even, of a loving Father who keeps on telling me "Come, and come to Heaven," I say "Yes, but I have to struggle." And He will tell me, "Yes, you have to struggle. There is Work to be done. Work on yourself. Keep on, my son, you keep on Working. Ultimately there will be the understanding of that what is infinitely Infinite."

That is the aim. I hope you can Work this afternoon. Again, very simple. Just, you have to do certain things; upon command of someone else or because you wish it, or whatever is to be done on this Earth and at this Barn ... and taking care of the coming winter and the climate changing and heating and living, and digesting your food of this lunch and using that what is energy for a good purpose of an accomplishment about which you can be a little proud, I hope; but where your inner life I think, at the end of the day should sit in the chair in front of your own fireplace, and from that essential standpoint you should start to judge about how you have used your energy during the day. Where did the time go. Where did the time which belonged to you ... go into space and became timeless, *did* the time become timeless within you.

I hope you have a good afternoon. I hope that you will think ten times about Gurdjieff.

To Gurdjieff.

End of tape